HC 55.

A

SERMON

Preached at the

CORONATION

OF

WILLIAM III. and MARY II.

King and Queen

OF

England, *Scotland*, *France*, and *Ireland*,

DEFENDERS of the Faith;

IN THE

Abby-Church of *Weſtminſter*, April 11. 1689.

Gilbert Burnet

By *GILBERT* Lord Biſhop of *Salisbury*.

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2 SAM. XXIII. 3, 4.

The God of Iſrael ſaid, The Rock of Iſrael ſpake to me: He that ruleth over men, muſt be juſt, ruling in the fear of the Lord.

And he ſhall be as the light of the morning, when the Sun riſeth; even a morning without clouds; as the tender graſs ſpringing out of the earth by clear ſhining after rain.

IT is the peculiar glory of Humane Nature, that Man is made after the Image of God: and therefore the diſtinctions of Honour among Men, ought to be taken from the Characters of the Divine Nature and Perfections that appear in them. Higher degrees of Capacity bring men ſo much the nearer to the Infinite Compaſs of that

Eternal Mind. The Elevations of Greatneſs, are approaches to that unbounded Power to which all things are ſubject. Yet, though there is ſomewhat in theſe which is apt to ſtrike the World with admiration, there is another reſemblance of the Divinity which has a more peculiar beauty in it, that conſiſts in Juſtice and Goodneſs. The other may ſubdue the World, but this only overcomes mens hearts, and triumphs over their Thoughts, as much as the Greateſt Monarch can do over their Perſons. Power without Goodneſs is the juſteſt Object of mens fear and averſion; and every man is on his guard againſt Wiſdom, when it is not guided by Juſtice. An Elevation of Condition, without a more real Dignity inherent in the mind, is only the expoſing of thoſe who are cloathed with that ill deſerved Greatneſs to a brighter light, and more obſervation, by which their Defects, which might have paſſed without any unkind Comments made on them, if they had lived in a greater obſcurity, become the more Conſpicuous, and are by conſequence

the

the more cenſured. Thoſe who are raiſed up to a high Eminence of Dignity, are ſo much the more accountable both to God and man, not only for all the Ill which either they themſelves, or others acting in their Name, or by their Example, may have done, but likewiſe for all the Good which they might have done, but did not. And as they have much to anſwer for to God, ſo likewiſe men expect much from them; and will be ſevere in exacting that, to which they think they have ſo juſt a right. God will indeed forgive their Errors, if they repent of them; but men will not be ſo merciful. They will vent their Indignation, if they cannot on their Perſons, yet at leaſt on their Memories. The Flatterers of the *Roman* Emperors were not more Ingenious in Inventing new Rites of Divine Adoration to their Arrogant Maſters, during their lives, than their Oppreſſed Subjects were to find out peculiar marks of Infamy for the loading their Memories after their death. And it is certain, That as the Memory of Good Princes ſhall be in *everlaſting remembrance*; ſo the Memory

mory of Bad ones ſhall either quite *periſh*, or ſhall *rot*; either they ſhall be quite forgotten, or they ſhall be remembred indeed, but it ſhall be with all poſſible ſcorn and horror.

Therefore it is that *David* being to leave theſe as his *laſt words* to all poſterity, as well as to *Solomon*, and ſuch as ſhould deſcend from him; and intending to put all the weight in them, that could be in words, he introduces them with much pomp, to give them the more authority. It is not only ſaid, that theſe are *his laſt words*, tho that muſt naturally create reſpect, eſpecially when it is a King that ſpeaks after long Experience; and a Reign as full of all varieties of Accidents as any is in Hiſtory; But Attention is alſo here raiſed by a Poetical redoubling of many lofty Expreſſions. *David, the Son of Jeſſe, ſaid; the man that was raiſed up on high, the Anointed of the God of Jacob, and the ſweet Pſalmiſt of Iſrael, ſaid.* And becauſe the Inſtruction that was to be given, was too Important to reſt upon a Human Authority, how eminent ſoever it might be, another ſet of Expreſſions that are yet more ſublime, comes after theſe.

The

The Spirit of the Lord ſpake by me, and his word was in my tongue: The God of Iſrael ſaid, the Rock of Iſrael ſpake to me: He that ruleth over men muſt be juſt, ruling in the fear of the Lord. Here are the true meaſures of Government; it is a *Rule*, and not an Abſolute Dominion; it is a *Rule over men*, and not a Power, like that which we have over Beaſts. In a word, it is the Conduct of free and reaſonable Beings, who need indeed to be governed, but ought not to be broken by the force and weight of Power.

Thoſe who manage this Power, and Rule over Men, *muſt be juſt*, and act according to thoſe Eternal and Unalterable Rules of Truth and Goodneſs, which are both included in the word *Juſt*. This is Univerſal, and binds all Princes equally; but ſuch as have the advantages of a more particular Revelation of the Will of God, come under another Obligation, of *Ruling in his fear*, and of adminiſtring that Authority which is put in their hands, according to that light with which he has bleſt them.

Theſe words contain the Duty, and give the Character of a good Prince; and thoſe which follow, ſet forth the Happineſs of ſuch a Government, from two very natural Figures, which are apt to make great Impreſſions on us: A temperate Air, and a clear Sky; a fair Morning, and an unclouded Sun, are things which do not only pleaſe, but animate; they quicken and exhilarate our Spirits; and a kindly Spring, in which all the Productions of the Earth ſhoot out abundantly upon the due intermixtures of Rain and Sun, of Heat and Moiſture, gives the Earth a new Face, and a new Life to all that dwell upon it.

And he ſhall be as the light of the morning, when the Sun riſeth; even a morning without clouds; as the tender graſs ſpringing out of the earth by clear ſhining after rain.

Theſe being Bleſſings which all Men feel, and in which every Man rejoices; it was a very natural Piece of Rhetorick, to ſet forth the Happineſs of a good Government under ſuch Figures.

This

This then which is ſo Elegantly commended to us, is a *Rule*, and a *Rule over men*. It is a *Rule*, and not an Arbitrary Power, without Laws and Meaſures. Man is indeed born free, and ſo he has a Right to Liberty; but he is born likewiſe with ſo much frailty in his Compoſition, that he wants Conduct, and muſt be kept under Rule. It is a Queſtion not eaſily determined, whether a State of Liberty, without any reſtraint, that leaves all Men to a full freedom of acting as they pleaſe; or a State of Reſtraint, that ſhuts out all Liberty, is the more miſerable of the two. The one ſubdues whole Nations to the Humours of one flattered and abuſed Tyrant; and the other expoſes Men to the Frauds and Violences of all their Neighbours; this keeps all Men in a conſtant State of War, and that makes them languiſh under a baſe depreſſion of Spirit. In one word, the one makes Men Beaſts of Prey, and the other makes them Beaſts of Burden. The Mean between theſe two Extreams, is a Juſt Government, that conducts thoſe who are under it, by conſtant and fixed Rules,

that limits Mens Rights, and reſtrains their Paſſions; that ſubdues the Haughty, and protects the Humble; that aſſures to every Man both his juſt Birth-rights, and the fruits of his Induſtry; and, to ſum up all that renders every Man ſafe, and that puts him in a way to make himſelf happy. Without this, Man-kind would grow into ſo much diſorder, that the World would become a Deſert, and Life it ſelf would be a Miſery, if to live without all Rule over Men, were the Condition of living. A firm and ſteady, an equal and uniform, but above all, a juſt Government, changes the whole Scene; every man feels that he is ſecure, and ſees how he may be happy: and unleſs the whole Government falls under a General Diſtreſs, no man can be miſerable without Remedy, but through his own fault. This is the Sum of all the Happineſs that can be expected from Government: But as it is a Rule, and not a ſullen Authority; ſo it is a *Rule over Men*, ſuitable to the Principles of Reaſon, to the Nature of man, and to the Ends of Civil Society. To govern by Humour or Willfulneſs,

neſs, either ſhewing an unreaſonable Stiffneſs, in adhering too ſullenly to received Maxims, or an unfixed Levity, that has no meaſures, to impoſe things meerly becauſe thoſe in Authority will ſhew their Power, and will be obeyed; to put the Frailties of Men to trials in their Obedience, that are above Humane Patience; to exact of them that which is either impoſſible or unreaſonable, and to carry this Rule too far into that which is God's Immediate Province, I mean, *Mens Conſciences*: All this is not the Ruling over Men, either as Men or as Chriſtians: God himſelf has made *his Yoke eaſie*, and therefore thoſe who can pretend no higher than to be his Vicegerents, ſhould not exceed thoſe Limits, within which the Author of our Being has reſtrained himſelf. Undue Impoſitions, and unrelenting Severities; a Rigour in Commanding, and a Cruelty in Puniſhing, muſt find Patterns elſewhere, then in Gods Governing the World, or in Chriſts Governing the Church. Happy we, who are delivered from both Extreams; who neither lie under the Terror of a Deſpotick Power, nor are caſt looſe to the wild-

wildneſs of ungovern'd Multitudes; who neither groan under the Tyranny of Inquiſitors, nor the Madneſs of Lawleſs Men; and whoſe Laws are neither writ on Sand, nor with Blood; neither eaſie to be defaced, nor cruel in their Execution.

But how well tempered ſoever our Conſtitution may be, nothing can compleat our happineſs, but the Juſtice of thoſe who rule over us: Then may we reckon our ſelves really happy, when they are truly *Juſt*; *Juſt*, I ſay, to their People, and to themſelves; to their Laws, and to their own Words and Promiſes, chiefly to ſuch as is the Sacred Oath of this Great Day; and when they are ſo exactly ſcrupulous in point of Truth, that all men ſee, that there is no part of the Government ſo unalterable as their Faith is: *Juſt* likewiſe to every one of their Subjects, ſheltring them all under an Impartial Protection; neither perverting Juſtice themſelves, nor ſuffering it to be perverted, as far as in them lies, by any that act in their Name; and reſolving to make ſevere Examples of all that they can diſcover, who make them the Patrons

trons of their Oppreſſion : *Juſt* to the whole Society, and the Conſtitution of the Government, as well as to every Individual Member of it; not breaking through the Limits of their Power, nor invading the Rights of their People; neither inventing new Pretenſions of Prerogative, nor ſtretching thoſe that do belong to them, to the Ruine of their Subjects: *Juſt* in diſtributing the Publick Rewards, with a due regard to mens Capacities and Merits; and even *Juſt* in that which to Good Kings is always the leaſt acceptable Exerciſe of their Power; I mean, in puniſhing the froward and diſobedient, when the ill Effects of their Lenity are viſible; for there are Caſes in which Gentleneſs to particular Perſons, becomes an Injuſtice to the whole Body. When Blood is ſhed, it cries againſt the Murderer, till it is pardoned; but then the Cry turns upon thoſe that pardon it, and upon the Land that is *defiled with Blood.* There is, after all, a Juſtice in ſhewing Mercy, as well as in puniſhing; otherwiſe Princes may fall into the Error of being *righteous overmuch*: And when the Motives for Mercy are brought near

near an Equality to thoſe of the other Extream, the Ballance ſhould ever turn to the merciful ſide. He underſtood Government well, that ſaid, *Mercy and truth preſerve the King, and his Throne is upheld by mercy.*

Prov. 20. 28.

This is the Character of a *Juſt Prince, who ſitteth on the Throne of Judgment, and ſcattereth away all evil with his eyes.* There is a Majeſty in Juſtice that makes all unrighteouſneſs fly, and hide its face before it: It is *by righteouſneſs that the Throne is eſtabliſhed.* When every man feels the Bleſſings of ſuch a Ruler, all men are eaſie, and purſue their Induſtry, becauſe they know they ſhall reap the Fruit of their Labour; and every man becomes a Guard to the Government, that finds himſelf guarded by it. It is neither the Diſcontents of a few ambitious and reſtleſs Spirits, nor the Practices of thoſe who are corrupted by the Enemies of a State, that can throw it into Convulſions, as long as Juſtice and Righteouſneſs iſſue out from the Throne in ſo free a courſe, that they run down like a River.

Prov. 20. 8.

Prov. 16. 12.

When

When *righteous lips are the delight of Kings*, and when the *wicked are put away from before them*, and when they eſteem it *their honour to ſearch out matters*, not being abuſed by bold Calumnies, or unjuſt Repreſentations: When they relieve the Poor, and protect the Oppreſſed, then by a noble ſort of Conqueſt and Enlargement of Empire and Prerogative, they become the abſolute Maſters of the Hearts and Hands of their Subjects: When inſtead of making their Will the Meaſure of the Law, they make the Law the Meaſure of their Will, they will then feel the eaſineſs of Ruling juſtly, as ſenſibly as their People will the happineſs of it; for here they will ſee their way very plain before them, whereas in all other paths they muſt be often divided between an irreconcileable variety of Intereſts and Paſſions. Prov 16. 13. Prov. 25 5.

But after all, though it is a great happineſs when Rulers ſeem to have Juſtice ſo deeply rooted in their natures, that every act of Injuſtice is as a Violence done them;

near an Equality to those of the other Extream, the Ballance should ever turn to the merciful side. He understood Government
Prov. 20. 28. well, that said, *Mercy and truth preserve the King, and his Throne is upheld by mercy.*

This is the Character of a *Just Prince, who*
Prov. 20. 8. *sitteth on the Throne of Judgment, and scattereth away all evil with his eyes.* There is a Majesty in Justice that makes all unrighteousness fly,
Prov. 16. 12. and hide its face before it: It is *by righteousness that the Throne is established.* When every man feels the Blessings of such a Ruler, all men are easie, and pursue their Industry, because they know they shall reap the Fruit of their Labour; and every man becomes a Guard to the Government, that finds himself guarded by it. It is neither the Discontents of a few ambitious and restless Spirits, nor the Practices of those who are corrupted by the Enemies of a State, that can throw it into Convulsions, as long as Justice and Righteousness issue out from the Throne in so free a course, that they run down like a River.

When

When *righteous lips are the delight of Kings*, and when the *wicked are put away from before them*, and when they esteem it *their honour to search out matters*, not being abused by bold Calumnies, or unjust Representations: When they relieve the Poor, and protect the Oppressed, then by a noble sort of Conquest and Enlargement of Empire and Prerogative, they become the absolute Masters of the Hearts and Hands of their Subjects: When instead of making their Will the Measure of the Law, they make the Law the Measure of their Will, they will then feel the easiness of Ruling justly, as sensibly as their People will the happiness of it; for here they will see their way very plain before them, whereas in all other paths they must be often divided between an irreconcileable variety of Interests and Passions. Prov 16. 13. Prov. 25 5.

But after all, though it is a great happiness when Rulers seem to have Justice so deeply rooted in their natures, that every act of Injustice is as a Violence done them;

yet unleſs there is a more laſting Principle formed in them, their Noble and Vertuous Inclinations will be ſo often croſſed by prevailing Intereſts, and they will find themſelves ſo often beſet with corrupt Men, who court forbidden Gain, and love the *wages of unrighteouſneſs*, that it will not be poſſible for them to maintain their Integrity, if they have not a Principle within them of ſuch force, that it bears all things down before it; and that is the *fear of God*: This will poſſeſs their minds with a ſecret awe of that Supreme Being, which ſees *all things*, and diſcovers even *the hidden things of diſhoneſty*: This will accuſtom Princes to conſider, that how much ſoever they may be raiſed above their Subjects, yet they are as nothing before that God, who as he ſet them up by his Providence, ſo he can pull
Pſal. 107. 4. them down at his pleaſure. *He poureth contempt upon Princes*; and when he blaſts the Counſels, and intends to defeat the Deſigns of the Greateſt and Loftieſt Monarchs, how eaſily do Crowns fall, and Thrones ſhake? This *fear of God* will make Princes often remember,

remember, even in the Pride of all their Glory, that though then they look *like Gods*, yet they muſt *die like Men*; this Proſpect will make them think ſometimes on the melancholy Reflections which the approaches of Death will probably raiſe within them, if they at any time for the encreaſe of their Treaſure, or their Power, or for any ambitious or ill Deſign, have perverted Judgment, or denied Juſtice; if they have ſhed Innocent Blood, or ſhut their Ears againſt the Cries of the Miſerable: The remembrance of theſe things will then raiſe Agonies in their Minds, which they will not be able to ſoften by any of all thoſe Diverſions with which they entertained themſelves in their Health and flouriſhing Condition. The Violences that they have committed, and the Blood which they have ſhed, will then ſtick too cloſe to their Thoughts to be eaſily ſhaken off by them: Or if they could be ſo charmed with the ſweetneſs of Empire, that it ſhould make them deaf to all Clamours in this World; yet as ſoon as their Souls paſs out of their Pſal. 82. 6, 7.

Bodies, they must leave their Crowns and all their Glory behind them, and go into a state where all the Distinctions that now look so gay and so shining, will signifie nothing, unless it be to add to their Account, to encrease their Guilt, and to heighten their Condemnation. Then they must appear at a Tribunal, where there is no respect of Persons; where the Cries of those Widows and Orphans whom they either made, or oppressed, or at least refused to relieve, will be heard; and every one of those Complaints against which their Greatness secured them when on Earth, will be weighed in the Scales of Impartial Justice. Then those Princes who have hardned themselves against the Miseries of Mankind, against all that effusion of Blood and Desolation which their desire of Glory, their Ambition, or their Revenge occasioned in the injust Wars which they have made, will find that they have a just and righteous God to deal with, that *accepteth not the Persons of Princes*, that *revengeth Innocent Blood*, especially the *Blood of his Saints*, and

Job 34. 19.

that

that will *reward every man according to his works.* Mat. 16. 27. These are all Conſiderations of ſuch mighty force, which riſe out of the *fear of God*, that if Princes do not ſhut them quite out of their minds, they will certainly make all their Maxims of Juſtice ſo much the firmer, as they are graffed upon this ſtock, and nouriſhed with theſe and ſuch like Reflections.

Ruling in the fear of the Lord, does not only import, that this is the Prince's ſecret Motive and conſtant Remembrancer, but that the *Fear of God* becomes the Rule of the Government, as well as the Principle of him that governs. Few Princes are ſo bad as to own that they have no regard to Religion in any thing they doe: It is a ſtrong temptation to their Subjects to ſhake off their Yoke, when they openly ſhake off God's: but as many as make a pretende of their Religion, do with it, as they do who wear Masks, which rather hide than diſguiſe them; for

none

none take the Vizar for the true Face, though it covers it: They uſe Religion for the hiding ſome ſecret deformities; but the Mask is ſo courſe, that though all Men cannot ſee what is under it, yet they plainly diſcern that it is but a Mask. Hypocriſie, as all other things that we wear, is capable of new Fathions, and of different Modes; and the Skill of thoſe who uſe it, is to find out that which is moſt likely to take, and to ſuit it with the preſent occaſion. In one Age, the endowing of Monaſteries, and the building of Churches, could ſanctifie the greateſt Monſters: The Devotion of another Age, was the carrying over vaſt Armies to be deſtroyed in the *Holy Land*: At another time, a Zeal for ſome new Doctrine, or controverted piece of Worſhip, was the Holineſs in Vogue: The being given up blindly to a Confeſſor, the breaking of Faith, and the perſecuting of Heretichs, to ſignifie a zeal for Holy Church, can ſerve with ſome to cover a multitude of Sins. At ſome

times

times the Praying and Preaching with Appearances of Fervour and Devotion, has a Charm that carries Nations after it: And a Rigour in supporting Established Forms, and the ruining of such as do not comply with them, will also draw to it self great Applauses. After all these Mistakes or Impostures, the true Notion of *ruling in the fear of the Lord*, is when Princes make that Religion which God has revealed, the chief mark and measure of their whole Government: When the encouraging and promoting of a vigorous Piety, and sublime Vertue, and the maintaining and propagating of True Religion, by ways and means suitable to it, is the chief design of their Rule: When Impiety and Vice are punished, and Error is repressed, but without the ruine of such as are involved in it: When the decency of the Worship of God is kept up, without adulterating it with Superstition: When Order is carried on in the Church of God, without Tyranny: And above all, when

Princes

Princes are in their own deportment, Examples of the *Fear of God*, but without Affectation; and when it is visible that
Psal. 5. 4. they *honour those that fear the Lord*, and that *vile men are despised by them*, then do they truly Rule in the *Fear of God*. When we see Kings become thus truly Christian Philosophers, then we may expect to see the City of God, the *New Jerusalem*, quickly come down from Heaven to settle among us; and if we may look for a glorious Thousand Years on Earth, we may reckon that it is not far from us, when we see Kings fall down before him that is the *King of Kings*, and offer up their Crowns to him by whom they Reign. Kings have one Prerogative which few of them are indeed willing to use much, and that is, the Converting the World, not by Dragoons, Sanguinary Laws, or Cruel Edicts; but by Examples of true Religion, and good Life. Kings Examples have an Efficacy which few can resist, and none will affect to do it. If Events

that

that happen ſeldom, may be called *Miracles*, this may well deſerve that Name; and indeed conſidering that as Princes carry the Frailties of Human Nature about them, ſo they have Temptations ever near them to work on theſe, that the conſtant diſtraction of Affairs diſſipates their Thoughts, and exhauſts their Spirits, that they are always encompaſſed with Flatterers, who are on all Occaſions contriving how they may pleaſe them, even when it is by deceiving them, and that pleaſures of all ſorts wait on them and follow them, when all this is laid together, the Miracle of a truly Religious Prince is perhaps none of the ſmalleſt effects of Omnipotence, and it runs not the hazard of loſing its Value by being ſhewed too often.

But when there is a ſolid Morality and genuine Piety, well tempered and mixed together, and that Princes are both *Juſt* and *Fearing* God, and that they govern Themſelves and their People by thoſe meaſures, then we muſt acknowledg that

not only the Figures which are here made uſe of, tho with never ſo much Beauty, but all that the Richeſt Fancy can invent, come far ſhort of ſetting forth the Happineſs of being under ſuch a Government. The Injuſt Vexations of Law-Suits would ceaſe, if it appeared *that Righteouſneſs ſate in the place of Judgment*; that the *Perſons of the Rich were not Regarded*, nor their Preſents accepted: Men durſt not offend, if they ſaw that nothing could redeem them from deſerved puniſhments: Factions and Animoſities could not be kept up in Cities and Communities, if thoſe indirect Arts by which they might hope to biaſs the Prince were cut off: When true Merit is the ſure way to high Dignities, then Men will take to the long, tho ſlow Method of honeſt Induſtry, inſtead of the ſhorter way of Flattery and Importunity. When Men are put out of countenance that will be vicious, and are denied all thoſe Favours that the Prince will have to be the portion of the Vertuous: When the Decencies of Vertue are more

neceſſary

neceſſary to make a Man look well at Court, than the wearing Cloaths in Faſhion; when Atheiſm and Impiety are Things which Princes cannot bear; when a drunken Man is a moſt loathſom ſight, and Oaths and Curſes are the moſt offenſive ſounds to them; when Slanders, Lies and Calumnies can only hurt thoſe that make them, and next to the Authors, thoſe that ſcatter them about. When all theſe, or if that is too much to be hoped for, when but ſome of them appear in the conduct of Government, Men will be tempted to doubt whether they ſhould wiſh to tarry ſtill here on Earth, or not: How many of our Paſſions would then fall off, when we ſhould have no more occaſion for them, nor provocations to them: Fears and Jealouſies, Diſcontent and Ill-nature could not thrive, as they do, if all that Nouriſhment which the Errours of Government afford them, were withdrawn.

But to compleat the Picture, I ſhall only ſet before you the different State of the

Romans, when they paſſed from the Vicious Reigns of ſuch Execrable Monſters, as *Tiberius*, *Caligula*, *Nero*, and *Domitian*, to the happy times of *Trajan*, *Hadrian*, *Antonine*, but above all, of that moſt ſublime pattern of Vertue and Philoſophy, *Marcus Aurelius*. In the former, nothing was ſtudied but Vice and pleaſure: Nothing could raiſe a Man but ſordid Flattery, and an obſequious courting of every Creature of Fortune and Favour. The whole buſineſs of the Court was to corrupt and debaſe the Senate; and to deſtroy thoſe who ſtill retained ſuch a Tincture of their ancient Liberty, that nothing could ſubdue it: Spies and Informers were every where imployed, to engage Men into Diſcourſes and Plots, which were to be betrayed, while corrupt Judges and falſe Witneſſes were ſure to carry all things before them. And their very Religion, falſe as it was, was vitiated by the impudent mixtures of the moſt ſhameful Idolatry, while their Emperours that were the reproaches of Humane Nature, had

divine

divine Adorations payed them, and that with all the refinings and profuſion of Pomp in it, that nauſeous Flattery could invent. Their great City was laid in Aſhes, only to gratify the wild Frolicks of an extravagant Tyrant; the Warlike Spirit of the *Romans* was enervated by Luxury and diſſoluteneſs; and the Empire it ſelf was expoſed, firſt to the contempt, and then to the Inroads of their formerly ſubdued Provinces, while a publick Spectacle, an Entertainment, or a Play, were the only cares of a Court that hated the very appearances of Vertue, and yet ſtill fancied it ſelf to be the Terrour and Wonder of the World, till a fatal Revolution, or a deadly ſtroke awakened Men out of their Lethargy.

But this ſide of the Picture, is not more hideous than the other is Glorious; the return of good Princes put a New Face on the whole Empire: Their Ancient Senſe of Liberty was revived, which muſt ever carry with it, all that is Great, or Noble in humane Nature; with it Learning

ing and good Senſe, Wit and Eloquence, were again recovered, Frugality and Sobriety were again honoured, and a Modeſty and Simplicity of living ſhined afreſh: Truth and Vertue, and Philoſophy it ſelf began to reign. *Tacitus* and *Plutarch*, *Epictetus*, and beyond them all *Marcus Aurelius* himſelf, were ſuch Men, that one would bleſs a whole Age, if it ſhould but produce one of that force. *Marcus* in a Reign of almoſt twenty Years continuance, is repreſented by all the Writers of the ſucceeding as well as of his own Age, as ſo perfect a Pattern, that there never appeared either in his private Deportment, or in his Government, one Single Blemiſh. He was never once ſeen either tranſported with Anger or with Joy. He was never charged with one Light Word, or any one Raſh Action. He lived in a perpetual Application to the Affairs of the Empire, and in the intervals of buſineſs, even in his Expeditions and Camps, he was imployed in thoſe profound Meditations of Philoſophy, which carry this

this Noble Title *Of Himſelf to Himſelf*; and in which we ſee the moſt natural and unaffected contempt of all things, beſides Vertue and Goodneſs, expreſſed with the greateſt force, and yet with the trueſt ſimplicity of any thing that Antiquity has left us.

Under ſuch Princes, the *Romans* could not but recover their ancient Diſcipline, and their wonted Valour, and the Empire was again raiſed to its former Luſtre, and regained its loſt Authority; but which was much more, in them the World ſaw patterns of Vertue, that were too high for that corrupt Religion which then prevailed; and this perhaps diſpoſed it, not a little for Chriſtianity, that could not only conſiſt with ſuch Morals, but carry them far higher.

If the oppoſition of theſe two different Scenes of Government affect this Auditory, and if the change ſeems ſenſible, when ſet out in Words, it is You, GREAT SOVERAIGNS, that muſt give this its beſt Light and utmoſt Force. It is from

from You that we expect the Glorious Reverse of all cloudy days. You have been hitherto our Hope and our Desire: You must now become *our Glory and Crown of rejoycing*: Ordinary Vertues in You, will fall so far short of our hopes, that we shall be tempted almost to think them *Vices*. It is in Your Persons, and under Your Reign, that we hope to see an opening to a Glorious Scene, which seems approaching. May You not only accomplish, but exceed even our Wishes. May You be long happy in one another. May You Reign long in your Persons, and much longer in a glorious Posterity. May You be long the Support of the Church of God, and the Terrour of all its Enemies. May You be ever happy in obedient Subjects, in wise Councellours, and faithful Allies: May your Fleets be prosperous, and your Armies Victorious. But may You soon have cause to use neither; by setling both at Home and Abroad, a firm and just Peace, and by securing the Quiet of *Europe* from those who have

so

ſo often, with ſo little regard to the Faith of Treaties, and now at laſt beyond all former Examples, diſturbed it. In order to the obtaining all theſe Bleſſings, and in Concluſion a ſure, tho a late admittance to the Kingdom Above, where you ſhall exchange theſe Crowns with a more laſting, as well as a more glorious One, May not only this Auditory, but the whole Nation, join with united Voices, and inflamed Hearts, in ſaying

God Save King William and Queen Mary.

FINIS.

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